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Literary and Religious.

A Song of Summer.

BY JOHN STEWART BLACKIE.

Sing me a song of Summer,
For my heart is wintry sad,
That glorious bright new-comer,
Who makes all nature glad!
Sing me a song of Summer,
That the dark from the bright may borrow,
And the part in the radiant whole of things
May dawn its little sorrow.
Sing me a song of Summer,
When God walks forth in light,
And spreads His glowing mantle
O'er the blank and the gray of night;
And where He comes, His quickening touch
Revives the insensate dead,
And the numb and frozen pulses of things
Beats music to His tread.
Sing me a song of Summer,
With banners of golden bloom,
That glorious bright new-comer,
Who bears bleak Winter's doom,
With banners of gold and of silver,
And wings of rosy display,
And verdant power in his path,
When he comes with the pride of the May;
When he comes with his genial sweep
O'er the barren and bare of the scene,
And makes the stiff earth to wave
With an ocean of undulant green;
With flourish of leafy expansion,
And boast of luxuriant bloom,
And the revel of life as it triumphs
O'er the dust and decay of the tomb.
Sing me a song of Summer;
O God! what a glorious thing
Is the march of this mighty new-comer
With splendor of life on his wing!
When he quickens the pulse of creation,
And maketh all feelbeens strong,
Till it spread into blossom of beauty,
And burst into peacocks of song!
Sing me a song of Summer!
Though my heart be wintry and sad,
The thoughts of this blessed new-comer
Shall foster the germ of the glad.
Tread the veil of my grief, let me cherish
The joy that shall rush into day,
When the base of the Winter shall perish
In the pride and the power of the May.

Charles Wesley's Family Hymns.*

Having lately examined with some care the "Poetical Works of John and Charles Wesley," reprinted from the original editions and MSS., under the editorial care and supervision of the Rev. Dr. Osborn, I have found so much to delight and profit me that I am desirous of making others partakers of the benefit. It is matter of surprise that some, at least, of these admirable hymns have not been much earlier republished. Even now it appears to me that something else is wanting, beside the issue of the thirteen volumes of the Wesley poetry, as an unbroken whole. We want neat "Little Classics" pocket editions of selections from the most interesting portions of the large collection referred to. Many would enjoy a few of the finest of the long buried gems of Charles Wesley's poetry, if they were well chosen and attractively set.

There are two collections especially that would be worth while culling and republishing in a choice and convenient form: 1. "Hymns for the Use of Families," first published by the Rev. Charles Wesley in 1767; and 2. "Short Hymns on Select Passages of the Holy Scriptures," originally published by the same gifted man, in the year 1762. It is the first-named of these two rare old works—the "Hymns for the Use of Families"—that I wish now to direct attention.

Charles Wesley was a true poet—born such. He sang as naturally as a bird. Of no one probably was it ever more literally true that even "as a child" he "lied in numbers; for the numbers came." Such a one will naturally pour forth no inconsiderable amount of verse which, for various reasons, it is not desirable to preserve as an unbroken whole. On the other hand, it is a pity that many of the sweetest notes of the great chief—*facile princeps*—of Christian songsters should remain utterly unknown to the great body of those whose praise-worship he, being dead, yet leads.

In the prefatory "Advertisement" to these hymns in the collected "Poetical Works" of the Wesley's Dr. Osborn has quoted from the Rev. Henry Moore's Life of Wesley a finely descriptive eulogy, giving to them the palm above all other of the poet's works. Without venturing fully to endorse Mr. Moore's opinion in regard to the relative superiority of this collection of hymns over the other publications of the author, we can nevertheless heartily accept the following remarks in all their strength and fullness:

"Such accumulated strength and beauty of expression in presenting the daily wants, pains, trials, and embarrassments of a family to the God of all the families of the whole earth, surely never before was presented to the suffering children of men. It seems as if he had, after he became a domestic man, noted every want that flesh is heir to within that circle, and that his one desire was to elevate and direct the subjects of the curse to that only remedy which turns all into blessing. We expect a man of real genius to be great where the subject is inspiring; but to be great in the privacies of common life, to be a true poet (while the man of God equally appears) in those littlenesses, so called, of daily occurrence, shows an elevation and spiritual

* Hymns for the Use of Families, and on Various Occasions. By Charles Wesley, M.A., late student of Christ Church, Bristol. Printed by William Pine, 1767.
Reprinted in volume vii. of "The Poetical Works of John and Charles Wesley." Collected and arranged by G. Osborn, D.D., London: Wesleyan Methodist Conference Office, 1876.

trality of mind that has been rarely, if ever, equalled."

Some of these family hymns are familiar to the reader, for they form individual parts of the grand old hymn-book endeared to us by frequent use and the fragrance of a thousand sacred memories and associations. There are no less than twenty-five of them, or a little less than one-fifth of the original volume, scattered through the book; and as many of them have nothing peculiarly domestic in their character, few would imagine that they first originated in the requirements of a Christian family. Take for example Hymn 81.

"Father of omnipotent grace," &c.; and Hymn 83:

"Thou Son of God whose flaming eyes," &c., the tone of which appears quite as much adapted to public as to private family worship. Indeed, the latter is quite a popular hymn with our ministers for the opening of the Sunday evening service.

Very different in character from these is the beautiful ode on page 459, written for the birthday of his wife:

"Time away to the skies,
My beloved arise,
And rejoice in the day thou wast born;
On this festival day,
Come exult and sing,
And with singing to Zion return."

I know nothing sweeter, or more exhilarating than this lark-like song, so "True to the kindred points of heaven and home."

Hymns 488 and 489 are also fine specimens of family lyrics. Let me mention another hymn of thanksgiving, before passing on to a brief indication of one or two of the hidden gems which have been recently recovered from the depths of the past century. I refer to Hymn 238—

"Meet and right it is to praise," &c.—

a joyful strain of gratitude for those mercies which, because they are graciously renewed day by day, are so often passed by with unregardant mind. Alas! that the commonness and abundance of our mercies should render us less observant of them and less ready with our songs of praise. The reference in the second verse to the numberless unseen dangers that we continually pass through in safety, and also to the strong pressure of temptation that we, through the intervention of Divine mercy, escape, is, to my mind, exceedingly forcible and graphic. In the original copy, a fifth verse is to be found, which we here present to the curious reader:

"Jesus' name, in Satan's hour,
Stands our adamant tower:
Jesus doth His own defend,
Love, and save us to the end;
Love shall make us persever,
Till our conquering Lord appear,
Bear us to our thrones above,
Crown us with His heavenly love."

In these family hymns we find reflected the warm and generous tenderness of Charles Wesley's affectionate nature. The devoted love of the husband, and the yearning affection of the Christian father, are fully manifest in these domestic lyrics. They have reference to all the changing circumstances and conditions of a family. Hymns, prayers for a wife in the hours of her severest need, and for children in helpless infancy, and the painful, weary hours of illness, alike glow with the utmost fervor of devotion and intensity of affection. One little poem, supplicating the Father of all mercies "for sleep" on behalf of a sick child, is exceedingly touching. Two verses are given in illustration:

"Sleep that soothly restores,
Weary nature's wasted powers,
Gift of an indulgent God,
Be it on our child bestowed."

"Jesus, Lord, we cry to Thee,
Friend of helpless infancy,
Now the suffering's griefs attend,
Succour him, O Lord, we plead."

The well-known line of Young: "Tired nature's sweetest restorer, balmy sleep Young," was probably vibrating in the agitated mind of the poet in union with words older and more sacred: "Lord, if he sleep, he shall do well." The title of another hymn, "For a child in the small-pox," recalls to the mind the fearful prevalence of that dire disease in the last century. No doubt that it was written in tears: it can scarcely be read without them. One verse reads thus:

"Life and death are in Thine hand,
In Thine hand our child we see,
Waiting Thy benedict command,
Wee'st beloved by us than Thee.
Need we then his life request,
Our hearts are ready to be rent,
Reads a mother's pining breast,
Knows the meaning of her tears."

Near the beginning of the book is a fine hymn "for Sunday," of which the following lines form the opening stanza:

"The Lord is risen indeed,
And bids His members rise,
To salute by Jesus freed,
Curs'd sin to the skies.
'Tis the day the Lord hath made,
Rejoice and be forever glad."

Avoiding further trespass on the valuable space of the GUARDIAN I restrict myself to one extract more—an evening hymn, which is presented in full. Its beauty will command the attention and reward the patience of those who have read this article through!

"FOR THE EVENING.
1. Father, by saints on earth adored,
By saints beyond the skies,
Accept through Jesus Christ our Lord,
Our evening sacrifice.
If kept to-day from sinful sin,
We magnify Thy grace:
Thou hast our kind preserver been,
And Thine be all the praise."

"2. We found the presence of our God,
The power of Jesus' name,
While passing through the parted food,
And through the harmless flame.
Enriched by sin, we did not yield,
Or place to Satan give:
And still by mercy's arm withheld,
We to Thy glory live."

"3. We live to testify the grace,
Which sure salvation brings,
And sink to-night in Thy embrace,
And rest beneath Thy wings.
But whether, Lord, we wake or sleep,
The charge of love Divine,
We trust Thy providence to keep
Our souls forever Thine."

—GEOFFREY HOLMES.

M. Leon Gambetta.

Leon Gambetta, the famous French statesman and orator, was born on the 30th of October, 1838, at Cahors. As his name indicates, he is of Italian lineage, the family having originally come from Genoa, and established themselves in the South of France. Gambetta's choice of a profession was the law, for which he was educated at the Sorbonne. At the age of twenty-one he was admitted to the bar, and began his career in Paris, where he soon became an able and popular advocate. In 1869 he appeared as a candidate for election to the Chamber of Deputies. Although but thirty years of age, his peculiar eloquence, and the energy with which he threw himself into the canvass, won him 27,000 votes in Paris alone. In January of the following year he began his famous campaign against the plebiscite. The ministry, with Olivier at its head, to prove its liberalism, brought into the Chamber a plan of constitutional reform, in which it gave certain guarantees to the parliament. But the Emperor, to prove that he was still the chief of the people, wished that this constitutional reform should be submitted to popular sanction. This was a menace to the parliamentary power, warning it that against all its prerogatives always remained the last resort of appeal to the people and to their votes against the Chamber and its decisions. During the debate that followed, Gambetta delivered one of the most powerful addresses ever heard in the French Chamber. His argument, couched in the severest and most eloquent form, may be said to have destroyed the Cæsarian empire. With great skill and tact he forebore to set forth his own principles. He drew deductions from those of his adversaries, and the deductions which he drew were all, without exception, favorable to the republic. If you say to the people that the sovereignty belongs to them, you must not be surprised if they reserve it for themselves, and if they assert it when they come to believe that in place of the true sovereignty you are giving them a derivative authority. If you submit what questions you think proper to universal suffrage, do not be surprised if universal suffrage shall claim for itself the solution of all questions. If every plebiscite is a confirmation of the empire, and the empire repeats them with such frequency, this proves that the hereditary quality is not possible to an institution which has no security of extending through the lifetime even of its most august chief. The dogma of the sovereignty of the people, of universal suffrage, and of the plebiscite leads necessarily and logically to the republic. These ideas, set forth in the most moderate language, profoundly moved the Chamber and the nation.

After the defeat of Napoleon and McMahon at Sedan, when the Government of National Defence was instituted, Gambetta showed himself as great in action as he was eloquent in speech. He was appointed Minister of the Interior, and soon after his physical courage was tested in a very novel manner. It was necessary for some trusty and sagacious person to go from Paris to Tours to adjust a difficulty between the delegate government in that city and the National Defence Committee in Paris. At that time Paris was girt round by the German army, and unable to leave it by any other mode, Gambetta took his departure on October 7th, 1870, in a balloon, passed safely over the Prussian lines, and reached Tours in the evening. He remained there for some months, and showed so much administrative power that he became virtual dictator of as much of France as was free from the invading Germans; that is, at one and the same time he was Minister of the Interior, of Finance, and of War. He endeavored to revive the patriotism which, in 1793, had triumphantly hurled back the allied armies which invaded France after the overthrow of the throne. After the delegate government had been compelled to leave Tours and remove to Bordeaux, he still counselled resistance; but the guerrilla troops at his command were unable to contend with the overpowering might of the victorious legions of Germany.

Early in February, 1871, the Paris government, yielding to a conservative reaction, unanimously dismissed Gambetta from the service of the State; but two days later, and without solicitation on his part, he was made a member of the National Assembly by eight electoral districts. Again in July, on his return from Spain, whither he had retired on leaving Bordeaux, he was elected by three departments. At this time, however, Gambetta's popularity suffered from the persistence with which, at the cost of much blood and money, he had continued to resist the German invaders. It was said that but for him the war would have ended sooner, and France might possibly not have lost her eastern province, nor have to pay a thousand million dollars as indemnity. However this may have been, he conducted himself so judiciously as a member of the National Assembly that he gradually obtained even increased popularity.

For the last three years, Gambetta has been the acknowledged head of the Republican party, and has exercised his great influence to prevent rash action or speech among his followers. In a recent speech at Amiens we hear of his urging the necessity of self-restraint and the abandonment by Republicans of all force but a moral one. The utterance of such a sentiment by such a man is important both from the antecedent conditions which made it possible and from

the effects that will follow after. It takes a long time to wipe out such traditions as those of the first Revolution, and the French peasant is still disposed to regard Republicanism as a synonym for disorder and anarchy. But any movement toward a stable government of the people by themselves that shall be made within the boundaries of law and order cannot fail sooner or later to command the support of the whole nation.

It is understood that since President McMahon's coup d'état of May 16th, which Talleyrand would have characterized as "the beginning of the end," Gambetta has acted in concert with Thiers, who, on account of what he did for France in 1870-73, is still extremely popular. Gambetta is but thirty-eight years of age, and can well afford to wait for the succession to a man who is over eighty. In personal appearance, an air of dignity and experience somewhat belies his youth. Emilio Castelar in an article on "The Republican Movement in Europe," published in *Harper's Monthly*, thus describes the impression produced by the personality of the great Republican leader of France: "I have studied often his intelligence and his character. In that enormous head; in that broad forehead; in the concentrated brilliancy of the eye which remains to him; in the mouth, wreathed by a smile of benevolence; in his face, ruddy with a sanguine temperament; in his form, which is Herculean in spite of his small stature; in his whole bearing—you can see at once the happy mingling of intelligence with force, of high ideals with energetic resolution."—*Harper's Weekly*.

Poetry and the Poets.

Never was there a greater innovator or one who shocked the art proprieties with greater effect than Shakespeare himself; and, dating from his time, it is interesting to watch this ebb and flow, or rather this alternate heating and cooling process in the history of the poetic faculty, the oscillation between the claims of the natural poet and the literary and partially made one. Poetry in the Elizabethan era was poured out molten and alive, so much so that some of its creations—built out of airy nothing—are yet to us more real than the realities of that time. It was not to be expected that the poetical thermometer could have remained long at that height, so we find that it gradually cooled down and hardened, until Dryden and the Restoration group brought back in some measure its wonted fire and vigor, yet only to fall back again and freeze more completely than ever into the cold monopoly and prim formality of the poets of Queen Anne. Again the blood began to warm in the veins of Grey, and Cowper, and Campbell, till at last it reached its modern climax in the glowing passion—not altogether free from fever—of Lord Byron. The tide turned again, and retreated according to its law, till it reached the cultured serenity of Wordsworth, the placid and almost Oriental quietism of Wordsworth. And through his influence we arrive at our own time, with all its advantages and disadvantages, waiting for the next deliverer, as some would almost imply, who do not hide their impatience and restlessness under the artificialities of modern culture. Nor, notwithstanding all the unquestionably high poetry our time has yielded, is their impatience altogether without reason. Unreasonable it might appear, if applied to particular cases, but any one paying attention to the general tenor and teaching of much of the poetical criticism now obtaining, must have observed how frequently it is hinted—and more than hinted—that if we are to pass for judges at all, we must give our hearty approval in many instances to poetry that has little else to recommend it than a certain technical finish and musical completeness, and that even for the sake of these artistic advantages we must be prepared to overlook other qualities that are clearly and unquestionably objectionable. Such critics may carry a few readers with them; but it is too far on in our day, to expect of the majority of men that they dance to the piping of an educated satyr, even if his exquisite music should compel them to admit that he has found the reed of Pan himself. We make no reference to the metrical soliloquizing of the school which mistakes a cultured eccentricity for genius, and which seems to think it a duty to train Pegasus as if he were a circus hack to do nothing but tricks. Such extravaganzas may be safely left to cure themselves. But leaving these out of sight, men have a right to express their disappointment when they believe they have amongst them possessors of the real gift, who have allowed the subject to decline in their hands until it has become little better than a lay figure, upon which they are contented to display the mere millinery of poetical thought; inheritors of a real inspiration, misled by the affectation of the hour, allowing themselves to be tempted into the tricks of the literary customer, who clothes his muse with "samite," and puts a "clither," in her hand, and instructs her in all the mannered mimicry of an obsolete English. There is no doubt a sweet and dainty delight in much of this poetry. In many instances, it is a real gift expressed only in a wrong direction. There is a quaint prettiness about it that reminds one of an old enamel, an antique Watteau-like artificial simplicity, that has its peculiar charm. It is clearly a step in advance of the Damons and Dalias, the Chloes and Phillises, the im-

tation shepherds and shepherdesses, and all the book-rural mockeries of nature and human nature that so daintily disguised what is commonly called the classical period of English literature. It is the same in kind, however, the same misdirection of the same faculty, developed under slightly modified conditions. Better bred if you choose, and more elaborately cultured, but nearly identical. Time has changed the actors and the *mise en scene*, but the thing produced is just a revival of the old farce. Such poetry will always have its admirers of a kind, just as there are still readers living who can convince themselves they find nature and reality in the pastorals of Pope, or the amatory ditties of Shenstone and others of his time.—*Cornhill Magazine*.

Protestantism in Italy.

Signor Gavazzi, the famous Italian orator and evangelist, is now in England lecturing on the present position of Protestantism in Italy, and collecting funds for the Free Italian Church, to which he belongs. During the present week he has been preaching or lecturing daily in various towns of Lancashire and Cheshire. Many of our readers have, either recently or in years gone by, listened to him with delight, and will recall the eloquent, impassioned, pathetic, and sometimes grotesque speeches and gestures by which he has bound them as with a spell. Those to whom the opportunity is now for the first time afforded we should counsel to avail themselves of it, for his appearance, albeit still noble and commanding, betokens the progress of advancing years, and his future visits to this country may not be numerous. In dealing with varied branches of his one great theme, Signor Gavazzi speaks thankfully and hopefully of Italian Protestantism. He regards Italy as now quite open to the gospel, and asserts that there is as much freedom of conscience, freedom of meeting, and freedom of worship in Italy as in England. He has little sympathy with the apprehensions of friends here—some of which we ourselves own to sharing—arising from a clerical reaction or Papal diplomacy. He thinks there is no possibility whatever of a restoration of the temporal power of the Pope, for if a great Papal crusade were organized, and half a million of soldiers enrolled in it, at least an equal number of soldiers and volunteers would be forthcoming in Italy, who would withstand the crusaders to the death. The great instrument in the spiritual emancipation of his country he declares to be the Bible as disseminated by colporteurs, and preached by evangelists and ministers, much good and successful work having been done of late by the various agents of Protestant societies. He speaks in tones of solemn warning of the progress of Popery, in the disguised form of Ritualism, which he perceives in England; and upbraids our countrymen with the fact that while he comes from Italy with glad tidings of conversions, he is compelled to send back the sad tidings of numerous perversions. The alarm which this celebrated visitor gives is only an echo of that which reaches our ears from many quarters. May it not be sounded in vain.—*Methodist Recorder*.

Icebergs.

Much of the ice that is found in the great Polar seas is formed of the sea-water frozen against the land, and then broken off and floating with the water upon which it moves. But icebergs are formed on the land, and their great peculiarities arise from this fact. The snow which comes down in Greenland, in Spitzbergen, in Jan Mayen, in all the lands of the Arctic Ocean, falls not only on the mountain-tops, but passes into the valleys, and then takes the form of those great ice-rivers which we call "glaciers." The first acts upon the rocks which bounds the glacier valleys—splits off fragments, large and small; these find their way down to the glacier surface, and gradually become imbedded in the slowly-moving ice. For, still and dead as a great glacier seems to be to those who only look at it for a moment, it really moves like a river; and like a river, carries with it all that is dropped into its current. The mountain glacier, which in such countries as Switzerland and Hindostan is to terminate among the hills, and to act as the feeder of some mighty river, drops the stones and earth which it has borne with it in a peculiarly-shaped accumulation called a "morsaine"; but the great glaciers which cover the Polar lands find no melting point nearer than the sea; and so it comes to pass, that in all the fords of these far northern lands the glaciers stretch outwards from the land, projecting into the sea so far as the water can uphold them unseparated from the mass of the land ice; and then, when such upholding is no longer possible, the end of the vast ice-mass is rent off with a noise like thunder, and the detached berg begins its separate existence. One great glacier observed by Mr. Laumont had a seaward face of nearly five-and-thirty miles in width, and protruded its cliff-like front of nearly one hundred feet high for at least five miles into the sea. The pieces of ice broken off from the glaciers vary in size. Some rise from twenty to forty feet above the sea; some are as much as two hundred or three hundred feet in height; many are a thousand or two thousand feet long. It must be remembered [that when ice floats in water, only about one-eighth part of its bulk is visible, and that, when the weight of the berg is increased by stones imbedded in

it, a still smaller portion of the whole bulk is seen. These ice-islands are sometimes met in great numbers. Rounding Cape Horn, to see forty bergs at one time is by no means uncommon; and the Arctic traveller, Scoresby, on one of his voyages, saw a chain of floating icebergs extending for thirty miles, and numbering nearly five hundred. The approach of bergs is indicated, even when they are not seen, by the sudden and marked lowering of the temperature. At a safe distance the bergs are very beautiful; but sailors dread possible collision with these vast floating ice-masses.

Fair and Fertile Bulgaria.

Bulgaria must seem a promised land to such Russians as are accustomed to a cold climate and sterile lands. At Shumla, for instance, Mr. Zamorski, the station-master, has reclaimed with his own hands an acre of ground which the *London Times* correspondent declares is a microcosm of what the whole land might, could, and should be. It is laid out in a flower and kitchen garden—the former glorious in its blaze of summer beauty, the latter crammed with every fruit and herb which is good for man. The station-master's family is unable to consume the half of what this acre produces, so the rest is given away to people who are too lazy to produce food for themselves. There is absolutely no market. Newly-laid eggs are five for a penny, chickens twopence a piece, and a fat goose sixpence at Shumla. As one walked, says the correspondent, among apricot trees loaded with fast ripening fruit, and saw grapes, plums, apples, almonds, and cherries in such profusion, one could not help getting indignant at the thought that almost the whole of the boundless wealth of this magnificent country is wasted from sheer idleness and stupidity. The Travadi Valley, properly drained, would produce food for millions, while now it scarcely provides for hundreds. The wooded heights are alive with every sort of game, from quails to eagles, from boars and deer to hares. Every man is at liberty to take his gun and knock down what he can; but, as a rule, the rich are too lazy and the poor too timid to enjoy their privileges. A few men go into the woods for hares and on the lakes for fish, but it may be generally said that the Turks make no use of their vast and teeming game preserves. An instance of the slovenly and uncertain government of this land may be found in the fact that there is a gun-tax of a hundred piastres a year, but nobody knows anybody who ever paid it. "But what would you do if an official were to come and demand arrears?" the correspondent said to an Englishman who had used a gun for a dozen years. "Why, I should first threaten to kick the fellow if he weren't off, and then give him a backsheesh of ten piastres to get rid of him peaceably."

The Irrepressible Conflict.

Such was the conflict between slavery and freedom. Such is the conflict between those who maintain that Bible truths may and must be wholly excluded from the text-books and the teachings of our public schools, and those who maintain the contrary view. That contest has been going on for some time in our Board of Education. More than a year ago this Board excluded the Bible from the schools. But the Bible is not the only "sectarian" book, as these gentlemen, unlike some of their Christian supporters, have found out. Mr. Prussing, one of the members of the Board, who seems to be not so much an infidel as an atheist, distinctly says, "That man is a fool who does not know that the discoveries of modern science have utterly exploded all the teachings of the Bible" that ever had any show of truth in their favor. Accordingly he and a majority of the Board acting with him will not tolerate a text-book which teaches the doctrine of a personal Creator? Gayley's Physical Geography has recently been rejected as a text-book by a majority vote of the Board! Why? Not because it is alleged to be unscientific or wanting in merit, but because it teaches this "sectarian" dogma. I quote the words of the author from page 121: "The conclusion is irresistible—that the entire globe is a grand organism, every feature of which is the outgrowth of a definite plan of the all-wise Creator for the education of the human family and the manifestation of His own glory."

Such language, it must be confessed, is sectarian, if the Bible is, and ought to be excluded by the same logic which excludes the Bible. Really, this is coming to be a very serious question, more serious, perhaps, than most people realize.

The troubles of the Board are not confined to school books. They have been long hostile to Superintendent Pickard, an earnest Christian man, a most successful educator, and one who enjoys, to an unusual degree, the confidence and esteem of the community. It is alleged that they appointed an assistant for him chiefly with a view to supplant him. However this may be, Mr. Pickard has resigned, because he could not work harmoniously with his assistant and the Board, with indecent haste, has accepted his resignation, while refusing him the opportunity to be present at their examination of his assistant in relation to the charges made by his superior. Even if no base motive and designs enter into this strife, yet it is greatly to be deplored; and if Assistant Duty shall be elected superintendent, it will be, as a morning paper well says, "a public calamity."—*Ottawa N. Y. Evangelist*.

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All Communications intended for insertion in the Guardian should be addressed to the Rev. S. H. DEWART; and when enclosed in business letters to the Book Room should invariably be written on separate pieces of paper.

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TORONTO, WEDNESDAY, AUG. 3, 1877.

THE OUTLOOK.

The accounts received from time to time from the different parts of the Dominion indicate that there is the prospect of a bountiful harvest, especially in the Provinces of Ontario and Manitoba. In Manitoba the grain crops promise to yield even a higher average than that of last year, which was considered very satisfactory; but in some localities the potato crop is expected to be slight, owing, it is said, to recent heavy rains. In Ontario, where the wheat crop has been largely harvested, the yield will be large—in many places, the largest that has been for several years. Taking the country together, there is almost a certain prospect of a more than average yield of all the staple products. Spring wheat, perhaps, may not be much more than an average crop, but other spring grains are said to be generally excellent, and potatoes, as well as other root crops, promise a good yield. Altogether, there is the hope of better times shortly, among the agricultural community especially.

The reports from the East during the past week have mostly contained full and detailed accounts of the crushing defeat of the Russians at the battle of Plevna. The name of this battle will live in history as one of the bloodiest engagements of the present campaign. Both parties appear to have fought with great bravery. The Russians made a skillful attack, but the Turks had the advantage of position, and repulsed their opponents with terrible slaughter. Twenty-four thousand Russians are said to have been wounded in the encounter, and eight thousand killed; while the Turkish casualties are reported to have been comparatively small as they fought upon the defensive. The result at Plevna has had a very depressing effect upon the Czar, who is now eager to return to Moscow, and resign the conduct of the war to the Grand Duke Nicholas. Efforts are being made to retrieve the disaster, and a general levy of reinforcements is being made from every available source; but at present the Russians have a poor prospect. Operations to the south of the Balkans are now substantially at an end, and the few Russians that remain are in a very critical situation, being threatened on four sides. Unless the reinforcements are forthcoming soon, and in numbers sufficient to redeem the situation south of the Balkans, the Russians are in danger of being driven back across the Danube again. The Turks appear to have handled the formidable host of Russians rather roughly, and with more apparent readiness than they did some of the Minor States. Latest despatches state that aggressive operations in Asia Minor have been resumed by the Russians, who have again crossed the frontier, and are marching upon Kara.

The voting for the Dunkin Act opened in this city on Monday last with appropriate tactics on the part of the liquor-sellers and their dupes. Long before the hour for polling a crowd of liquor-sellers and their friends had taken possession of the approaches to the polls with the full determination that Dunkinities should be kept at a respectful distance. An organized gang, well primed with liquor, deliberately backed back those whom they had reason to believe were in favor of the Dunkin Act. Tickets with "Nay" upon them were given to Anti-Dunkin men, who were helped forward. Several respectable citizens were very roughly handled, in attempting to vote, and some hurt. Some of the tavern-keepers actively joined in hustling back voters. It is really surprising, in view of the desperation of the rowdy element, how the Dunkin men managed to record so many as 199 votes on the first day. Every man that voted for the by-law did so in spite of serious difficulty, and at considerable risk. Hundreds of respectable citizens came and took a look at the scene and went away, till they could vote more safely. This line will not help the Anti-Dunkinities. Some who went to vote against the Act were so disgusted at the unfairness of the Anti-Dunkinities that they voted for the Act. There is a good prospect of success. Many leading citizens that never took any special interest in the temperance question are joining the Dunkin ranks. The temporary advance of the Anti-Dunkin party is no indication of superior strength.

Quiet has been restored throughout the various States of the Union, and the rioters have been put down, with the exception of Pennsylvania, where, in the mining districts, the strike continues unabated. Lawlessness still prevails to such an extent that traffic is almost at a standstill on the Lehigh Valley and Delaware, Lackawanna, and Western roads. In the Scranton coal region, no mining is expected by prominent officials of the coal companies for the next month. A great deal of destitution exists among the strikers and their families, some of whom are dying for want of bread; but, although they are covered by the presence of the troops, they still continue to threaten violence when the latter retire. The destitution is attributed by the coal companies to over-population; and show that the miners' earnings are sufficient to live upon, but too many are idle by reason of lack of employment. It is certainly true that this unprecedented strike, which has already resulted in so much destruction of life and property, should be brought to an end. Had the authorities dealt more summarily with the offenders at the commencement of the trouble, there is little doubt that a great waste of property might have been prevented; and now that the strike is restricted within comparatively narrow limits, the disturbance ought to be quelled at once. It is difficult

to see how the railroad men, with whom the trouble originated, can have been so shortsighted, as the burden of taxation for all property destroyed will fall heavily upon themselves; and, although the Communist and mob elements have caused much of the lawlessness and commotion, still, the misguided workmen, who first created the "strike," are justly held responsible for the insurrection, which well-nigh produced a general rebellion.

THE PRESBYTERIAN COUNCIL.

The recent Pan-Presbyterian Council at Edinburgh has been a grand and important event in the history of Presbyterianism. It has tended very materially to the promotion of the unity of thought and action of a great denomination, which, by the men it has produced, the work it has accomplished, and its fidelity to the truth, has deserved well of the whole Christian world. The Churches are members of one another. Like regiments forming parts of a common army, they should rejoice in each other's success. No true branch of the Christian Church should feel indifferent respecting the welfare of another branch of the Church. In these times of fierce battles with disbelief and skepticism, we should, as Churches, unitedly and earnestly contend for the faith which was once delivered to the saints. Goldwin Smith, in a recent article, pointed out that there was a sympathetic influence exerted upon the political parties in the different countries of Europe by the corresponding parties in England. Reform and progress in one country stimulates the progressive party in other countries, and reaction in one country strengthens the reactionary party in another country. So it is in the Churches, they are coming more and more into a common line of action. Year by year, progress is made towards a real unity in the Churches. A great revival, never sweeps over one Church without affecting other Churches. The missionary zeal of one Church provokes others to extend their labors. The adjustment and adaptation of agencies to ends in one denomination stir up others. Even those Churches that assumed to be too perfect to need improvement have been compelled to relax and bend to the spirit and practices which have been found expedient by other Churches. For these causes, the recent Council in Edinburgh will not be without influence upon other Churches. If such a gathering has conducted to unite the different branches of the Presbyterian family in more complete oneness, a similar council would render a similar service to other denominations.

There are not many matters of general interest that were not passed in review: Foreign Missions, Modern Infidelity, Physical Science, the right kind of preaching, Confessions of faith and other living questions.

The Council was marked by the presence of many eminent men, whose names are familiar in all the Churches. Many of these are known to cherish views so widely apart that their presence at this meeting indicates that in spite of the supposed stringency of the Confession of Faith, and of those of other Presbyterian bodies, considerable latitude of opinion exists among the ministry.

Such names as Pressense, Schaff, Monod, Hodge, McCosh, Talloch, Flint, Cairns, Calderwood, Begg, Candlish, Godet, and a multitude of others, attest the vitality of Presbyterianism, and prove that it is compatible with great latitude of opinion.

The remarks of Dr. McCosh, Dr. Patton and others, on the attitude which the Church should maintain towards modern unbelief, were liberal and sensible. Dr. Patton maintained that a revival of the study of dogmatic theology, and of doctrinal preaching, is needed. He argued that the logical concatenation of truth would yet form a powerful argument for the truth of Christianity. He considers that this systematization of the facts of human knowledge is the secret of Herbert Spencer's attraction; but that his mistake was in not embracing all the facts. Dr. McCosh asked: How are religions men to look on discoveries in physical science? They should realize and acknowledge that science has its methods, and when this is followed the result is certain. This method was first clearly expounded by Bacon, and has since been improved by the practicing of it, and by carefully noticing the way in which discoveries have been made. No wise man will set himself against a law established by induction. I believe that the Word of God has ample evidence in its behalf. But I also believe that such laws as gravitation and chemical affinity and the conservation of energy are supported by proof which no sane man will dispute. Religious men have often injured their cause by denying truths of science which have been established by competent evidence. He urged them to inquire whether the law has been established by the sure method of induction, and if so to accept it, assured that there can be no real difference between truths attested by science and those of revelation. Some remarks of Prof. Flint on this question struck us as especially wise and suggestive. As we have missionaries adapted to certain classes of society, he thinks we should have in our Churches men trained and qualified to meet the popular objections to Christianity, especially such as are based upon alleged scientific discoveries; and that the different Churches might economize their resources by uniting to supply courses of lectures in defence of Christianity, by able and competent lecturers. This is certainly a good idea. We speak especially of this matter because it is one that concerns all Christian churches.

We regret that though there were so many good things in the Council which we were forced to admire, there were some signs of denominational egotism, which we thought below the breadth and elevation of thought which we would naturally expect in such a body. And this, too, was by a man of wide reputation as an able divine. We refer to Dr. Stuart Robinson's argument to show that the Presbyterian form of government was by Divine authority. We can hardly think that such a body of Divines could seriously accept the idea that Presbyterianism, or any other form of government, was designed to be a permanent and fixed thing for all times and circumstances. The *Christian World* pertinently says:—According to Dr. Robinson, Presbyterianism—government of the Church by

elders—came into operation with the very first dawn of the Church's existence upon earth, and he has the unspeakable satisfaction of feeling sure that, when he goes to heaven, a Presbytery will be waiting to receive him in form of the "four and twenty elders" mentioned in the book of Revelations. Presbytery, according to Dr. Robinson, was quite an old institution in the days of Moses, who had his credentials verified by the elders before he presumed to announce himself to Pharaoh. "He went to his Presbytery," said Dr. Robinson to his brethren, "just as you and I do." The Passover was instituted through the elders, the rock was smitten in presence of the elders, the sacrificial feast, preparatory to the reception of the Mosaic law, was partaken of by the elders, "Elisha sat in his house and his elders sat with him," even in the captivity the indestructible elders assembled with Ezekiel on the river Chebar, and—to make a very long story short—at least 20,000 congregations rejoice in elders in this nineteenth century of the Christian era. It is almost a relief to hear that the elders are linked to ordinary humanity by fallibility of judgment. Dr. Robinson has to deplore that elders "condemned Jeremiah to death for speaking the warnings of Jehovah," and "constituted the ecclesiastical council that condemned the Son of God." We can hardly believe that such a strained view, and savouring so much of a comfortable sense of infallibility, could have been acceptable to so intelligent and learned an audience. We trust that the different bodies of Methodists will before long take steps to hold a similar representative Council of Methodists. There are several important objects which might be promoted by such a gathering.

"DISCIPLES OF CHRIST."

Everybody seems to appreciate the value of a good name. But it is a great mistake to suppose that persons or societies calling themselves good names necessarily invest these people with all the virtue that the name implies. Calling common crockery porcelain does not make it porcelain. This should be remembered, when people with fine sounding names reproach some denomination not so fortunate because of the name that others have given them.

A friend has sent us a pamphlet entitled "Our Position," by Isaac Errett, editor of the *Christian Standard*, professing to give a brief statement of the distinctive features of the "Disciples of Christ," with a request that we would review it and point out wherein we consider it unsound. Now, if we wanted to fully criticize the views of the "Disciples," we would not take as the basis of our criticism a highly eulogistic description of that body. People generally call their own beliefs and views by pleasant names. Very often some theory which is called by a fine sounding name, covers something that we may deem wrong and unsound when we fairly understand what it is. People may denounce creeds and doctrines as an evil thing; and yet cling as tenaciously and as intemperately to their own interpretation of Scripture. They may denounce sectarianism; but at the same time only mean everybody's sectarianism but their own. They may speak ardently about union, and mean nothing more than that everybody should agree with them. They may wax eloquent over sticking to the written word; and mean all the time the Scriptures as interpreted by them. Most of these points are strikingly illustrated in this tract. Unsounded doctrines are expressed in plausible generalities that may mean just about anything the writer wishes it to mean.

We will briefly refer to some of the points which we deem incorrect and unsound. According to this writer the "Disciples" reject the authority of the Old Testament as a standard of doctrine or duty. The teachings of Christ and his apostles are their only standard. We do not think they can find any warrant in the teaching of either Christ or his apostles for this denial of the authority of the Old Testament. It was of that Old Testament Christ said, "For the Scripture cannot be broken"; and that heaven and earth shall pass away before one jot or tittle of that ancient law should fail to be fulfilled. Of these Scriptures St. Paul said that they were given by inspiration of God, and Peter said that the holy men of old wrote them as they were moved by the Holy Ghost. Surely what God "spoke in times past to the fathers by the prophets" must have authority for us.

The "Disciples" profess to repudiate the theological speculations of Trinitarians and Unitarians respecting the Trinity, but that they accept only the words of Scripture. We suspect that all this is only an evasive way of denying the doctrine of the Trinity. The object of faith is truth, not forms of words. This declaration of believing just what the Scripture teaches and nothing else. Two men may profess to believe the words of Scripture, and yet attach very different meanings to them, and therefore not believe the same thing at all. There can be no real unity of faith, unless there be the acceptance of common truths. In repudiating all human expressions of truth, in the form of creeds and confessions as terms of fellowship, they do not shut out their own sectarian interpretation. Those who denounce a written creed and profess great liberality in theory, are practically as thoroughly wedded to their own notions, and as little disposed to be tolerant towards those who object to their theories as the adherents of creeds. Faith in Christ, as the son of the living God, is the only article of faith which is deemed essential by the "Disciples." At least so they say. But this is largely playing with words. For this faith in Christ as the Son of God implies faith in God and some apprehension of the Divine character. Paul's epistles show that he did not understand knowing nothing but Jesus Christ and Him crucified in the narrow and extreme way that the "Disciples" interpret it. There is no recognition of the work of the Holy Spirit in renewing the heart, in the sense in which this agency is ordinarily understood by the evangelical churches. Conversion seems to be reduced to a mere intellectual assent to the truth. The witness of the Divine Spirit to the adoption of believers is ruled out, and like the Plymouth Brethren, they claim that they know by the testimony of Scripture that they are saved. Though we cannot see how any individual can

show that he has the direct testimony of the Scripture that he personally is saved. Salvation is predicated in Scripture of a certain description of men; the "Disciple," on his own opinion of himself, claims to apply to himself those passages of Scripture that denote a saved person; and thus claims that he has the Word of God testifying that he is saved. But his assurance of salvation rests upon his own judgment that he has repented, believed and obeyed, which judgment may be wrong.

We have never met, except in some writings of the Plymouth Brethren, anything more hazy and evasive of definite doctrinal statement than in "Our Position." For example, it is said: "We require assent to a theory of regeneration, or of spiritual influence; but insist that men shall hear, believe, repent, and obey the gospel—assured that if we are faithful to God's requirements on the human side of things, he will be true to himself in accomplishing what is needful on the Divine side." Now, this sentence may mean much or little. If there is no particular idea as to what is meant by regeneration, how can the seeker know that he needs it, or that it is desirable? If he has no theory or conception of spiritual influence, how can he pray for the gift of the Holy Ghost? If repentance is essential, we must have some definite theory of what it is to repent? If we are to fulfil "God's requirements," we must have some just idea as to what they are. If the main thing is to persuade men to believe, what truths are they to believe? These are either words without any definite meaning; or words which may be made to bear a meaning that is irrational and unscriptural. Baptism by immersion is by "Disciples" made the gateway to the kingdom of Christ. The penitent is taught to seek through baptism the forgiveness of sins and the gift of the Holy Ghost; among the Campbellites of the United States, baptismal forgiveness is explicitly taught. We cannot see how the ordinance of baptism can, from its nature, be the assurance of pardon and the evidence of sonship. A person may be baptized on the profession of faith, like Simon Magus, and yet be "in the gall of bitterness, and in the bond of iniquity." A human act cannot, in the nature of things, be the evidence of God's forgiveness. If baptism is the means of forgiveness, as the "Disciples" claim, why did St. Paul say Christ sent him not to baptize, but to preach the gospel? And how could he claim to be the spiritual father of those Corinthians he had not baptized? We consider the "Disciples'" theory of baptismal forgiveness fairly open to the objections that lie against Roman baptismal regeneration and priestly absolution. In each case, the act of the minister is assumed to be the means of conveying essential spiritual blessings to a certain class of persons. This is unscriptural sacramentalism. They teach also that the Lord's supper is not a sacrament. That forgiveness is something distinct from regeneration; so that a person may be regenerated and yet not forgiven! This implies that a renewed soul may be the guilty object of Divine condemnation, which is absurd and unscriptural.

The distinction between ministers and laymen is abandoned in theory. The "Disciples" represent themselves as the special advocates of the abolition of sects and the union of all Christians in one Church of Christ. But, on close examination, this is found to be nothing more than that all other Churches should renounce their peculiar doctrines and discipline and adopt the views of the "Disciples." Most sects have as much liberality as this. While professing to condemn all sects, we do not know anybody more strongly marked by intense sectarianism than the "Disciples." We have just touched briefly some of the more questionable points, indicating in what respects we consider them contrary to the teaching of the Scriptures.

POPEY IN THE EPISCOPAL CHURCH OF CANADA.

We have sometimes pointed out the tendency of a section of the Episcopal Church in Canada to follow closely in the wake of the extreme Ritualists of England. This sacramentalism of Ritualism is essentially popish. The most striking example of this popery under the auspices of a Protestant Church, that we have yet seen in Canada, except that of Mr. Jones, of Weston, comes to us from Newfoundland. We have seen "A First Catechism for the Children of the Church of England in the Bay of Islands Mission, 1875, printed for private circulation," in which the most explicit popish sacramentalism is taught. The preface bears the initials of the minister of St. Mary's Church, Bay of Islands. A few of the questions and answers will enable our friends to see how far this catechism justifies our allegations:

Question. How can we obtain God's grace?
Ans. By prayer and the Sacraments.
Q. What is Baptism?
Ans. Washing away of sin.
Q. Can a child go to heaven with sin in its soul?
Ans. No.
Q. How can this sin be washed away?
Ans. By Baptism.
Q. Of what do we partake in the Holy Communion?
Ans. The Body and Blood of Christ.
Q. What rite makes us strong and perfect Christians?
Ans. Confirmation.
Q. How can we be assured of God's pardon and grace?
Ans. By Absolution.
Q. Who can pronounce the absolution?
Ans. A priest.
Q. Who gives the priest this authority?
Ans. Jesus Christ.

This is full-blown sacramentalism. The suggestive statement, that the pamphlet is published for "private circulation," indicates the Jesuitical cunning by which these Romanists in Protestant garb are seeking to indoctrinate the young of their congregations. It is enough to condemn the Ritualists, that they so generally love darkness rather than light; and teach dogmas in secret, that they dare not publicly avow. The great danger and evil of this sacramentalism is that it substitutes mere forms for the reality, and puts the human manipulator between the soul and God. They who are weak enough to believe that Baptism is forgiveness, and Confirmation sanctification, will rest on these broken reeds and fancy themselves safe, while they are still in the gall of bitterness and the bond of iniquity. Two

things, however, prevent these displays of popish Protestantism being very alarming. The men who present them are commonly too intellectually weak and shallow to have any great influence; and the laity of the Episcopal Church generally feel a good deal of honest indignation at having these Romish dogmas served up to them by the ministers of a Protestant Church. The widespread aversion of the laity to these mummeries, accounts for the privacy of these sacramentarian operations.

A NOTEWORTHY EVENT.

On Sunday, the 15th of July, an interesting and important event took place in connection with Wesleyan Methodism in London. At the request of several members of the Common Council, the Lord Mayor and Sheriffs of London and Middlesex attended divine service at old City-road Chapel in their robes of state, and with the well-known emblems of civic dignity and authority. The event is significant, and indicates pretty clearly the change that "has come over the spirit of the age" in reference to dissenting bodies in England. The occasion, as might be expected, attracted an immense congregation. The chapel was crowded in every part. A sermon in aid of the Children's Home was preached by Rev. Dr. Punshon. The preliminary service was conducted by Rev. T. B. Stephenson, B.A., the founder of the above-named institution, who is now in this country, and intends, after visiting the Chautauque Assembly, to hold a series of meetings throughout many of the principal towns and cities in behalf of his work. Dr. Punshon delivered an eloquent discourse on "Christian Citizenship," founded on Philippians, third chapter and twentieth and twenty-fifth verses. In conclusion, the preacher said he need scarcely remind them that the citizenship of heaven was not simply to be enjoyed but to be used; it was not the hoard of a miserly heart, but the talent of the steward. As the nation spread its shield over the citizens, it was their duty to extend sympathy and succor to those who were less favored than themselves. God had ordained the existence of the poor as a check to the rich man's selfishness, and an outlet to the rich man's bounty; if religion was the great end of life, charity was one of its completest expressions. He trusted his hearers had learned the secret that life was not a provision for the flesh, or an hour of idleness to be wasted in rioting and drunkenness, but that it was a stewardship to be accounted for hereafter; that it was an earnest gift, full of earnest longings, and tending to earnest ends. If religion were the base of their characters, there would be a goodly superstructure of enterprise, and patriotism, and charity, and to that charity, based upon that religion, he appealed that morning. The institution for which he pleaded was a noble monument of Christian beneficence. To rescue the imperilled or perishing was the work of Christianity everywhere, but when the cry to which they listened was the cry of the children, the obligation became more imperative and tender; and humanity, patriotism, Christian philosophy and Christ's own word and pattern all combined to deepen that obligation.

A PLEA FOR OUR FORESTS.

It is well known that forests exert a very important influence upon the climate of a country, both in the way of moderating the temperature, and of absorbing moisture from the atmosphere, and thus producing rain. Even in our own country, comparatively new as it is, extreme vicissitudes of temperature have already become noticeable in those parts which have been deprived of woodlands. In many districts, too, which were once plentifully supplied with water, the springs have been gradually drying up, until the streams are now reduced to only about one-half their former size. But, whilst these changes have been noticed more or less prominently in different localities, and the reason, perhaps, conjectured, the innumerable functions which forests perform in the economy of nature are generally imperfectly understood.

In the current number of the *Popular Science Monthly*, Dr. Oswald contributes a paper on "The Climatic Influence of Vegetation," which furnishes many interesting and important facts upon this subject, and shows that climatic changes are largely due to the wholesale destruction of forests. In proof of this he refers to the country now known as Tripoli, which is distinct from the Sahara only through the elevation of its mountains, and which, as late as the seventh century of our era, was the seat of eighty-five Christian bishops, and had a population of 6,000,000. The climate, which, according to authentic accounts, must once have resembled that of the Southern Alleghanies, is now, he says, so nearly intolerable that even the inhumanity of an African despot forbears to exact open-air labor from nine in the morning to five in the afternoon; and, of the originally large population, only three-quarters of one per cent. are now left. The rivers of some of the countries of Southern Europe have shrunk to the size of their former tributaries, and from Gibraltar to Samarcand the annual rainfall has decreased till failure of crops has become a common complaint. All over Spain and Portugal, Southern Italy, Greece, Turkey, Asia Minor, Russia, and Western Afghanistan, and throughout Northern Africa from Morocco to the valley of the Nile, the aridity of the soil has become so great that the vast majority of the inhabitants have to struggle to maintain a scanty subsistence. In many parts of these countries, scarcely a vestige of the original forests remain, and from Bokhara to Gilden Horn, he says, not a stick or bush can grow up before the wood famine of the wretched population lays violent hands upon it. The present appearance of the valley of the Euphrates, and other districts that were once teeming with population, leads the writer to doubt if there ever was such a thing as an original desert. Although this opinion may be allowed to go for what it is worth, still, it is a little remarkable that on the plateau of Sidi Belbes, in the very centre of the Sahara, Champollion traced the course of former rivers and creeks by the depressions in the soil and the shape of the smooth-washed pebbles; and also found tree-stumps, now almost petrified and covered by a six-foot stratum of burning sand.

The disastrous results which follow the devastation of forests are beginning to appear in many of the United States, and it appears that science, as well as experience, has demonstrated that, to quote Dr. Oswald's language, "an animal fayed, or a tree stripped of its bark, does not perish more surely than a land deprived of its trees." He says:—"The northern border of Ohio is kept comparatively fertile by the neighborhood of the great lakes, but the central regions, and many of the river counties, begin to suffer from drought, and see their springs fail in every summer." "Wherever tobacco and cotton are cultivated, the work of ruin has made rapid advances, and in all the south-eastern counties of Virginia and North Carolina, and throughout the Mississippi, Alabama, Georgia and South Carolina, the traveller may ride for hour after hour without seeing more than four or five trees in a group; droughts are becoming more and more frequent, and the locust, that ominous pioneer of the desert, has made its appearance." The writer, however, shows that the barrenness of a treeless country is not an irremediable evil, but that by persistent tree-culture districts little better than deserts have been reclaimed, and the temperature rendered much less oppressive. By planting date-palms and olive-trees, Egypt has added many hundred square miles to her arable surface, and it is asserted that her annual rainfall has almost doubled. In France, too, the Government has reclaimed the *Landes*, a sandy steppe on the south-western coast, by planting willows and bay-trees. These facts should be taken as a warning against the unnecessary and wasteful destruction of forests; for the work of restoration is laborious and slow, and timely prevention is always better than cure.

A clergyman living in California, and writing "simply in the cause of humanity," sends the following piece of timely advice to one of our American exchanges:—"I want to say to laboring men in the East, if you are making fifty cents a day, or even if you are out of employment, do not come to California now. There was a tremendous rush to this country last year, and still they come. Laborers are not needed. A San Francisco paper said, a few weeks ago, that there were ten thousand men out of employment. I presume there are more. We see them every day; some of them begging for bread. In many portions of this State the crops are a failure, living is high. Land is dear, and a man cannot, with a few dollars, do as he can in some of the States, make himself a good home. There is an effort made by parties interested to induce men to come that they may make a few dollars out of them for fare, or hotel bills. Some time ago there went out an advertisement, 'Ten thousand men wanted in Humboldt county.' Now the truth is we have, I presume, more than a thousand men here who are out of employment, and who are going in all directions seeking labor. If you have capital, and wish to enjoy yourself, come to California; but if you have to depend upon labor for a living, wait awhile."

Just as we go to press we learn from our Irish exchanges that the one hundred and thirty-fourth English Wesleyan Conference opened in the Old Market Street Chapel, Bristol, on the 25th ult. The *Methodist* says:—"Conference opened with a full attendance. After prayer by the Revs. H. Lightwood and E. Barley, the votes for the Legal Hundred were at once taken, resulting in the following elections by nomination:—T. M. Albrighton, 77; George Bowden, 86; Edward Lightwood, 109; George O. Bate, 88; J. S. Workman, 95; William Jessop, 112; W. J. Tweddle, 150; and W. G. Campbell, M.A., who was nominated by the Irish Conference. The following ministers are elected by seniority:—John Russell, Joseph Binns, James Cooke, Thomas A. Rayner, John H. Norton, John Hornby. The largest unsuccessful votes were George S. Rowe, 60; Chas. H. Kelley, 86, which names will doubtless come to the front next year. The excitement connected with the voting for the President was very marked, and the counting of the votes by the ex-President was a very impressive scene. Mr. Coley received 39 votes, Dr. Rigg, 102; Dr. Pope, 205, an announcement which was warmly received. The diligent and efficient services of Dr. Williams were rewarded by his re-election to the Secretaryship by 260 votes."

There is a report about, for the truth of which we cannot vouch, says the *Athenaeum*, that Professor Robertson Smith is to be rescued from his persecutors and translated from his Professorship at the Free Church College at Aberdeen to the vacant Chair of Mathematics at St. Andrew's University. Professor Smith, who is a man of encyclopaedic acquirements, is a distinguished mathematician, and highly fitted for such a post, nor probably would such a solution be unacceptable to the cooler heads among his opponents; for there seem to be so many heretics among the teachers of the once orthodox Free Church that it trials for heresy begin it will be difficult to stop them.

We again call the attention of our readers to the excursion to Ontario Camp-grounds, Grimsby, and Niagara Falls to-morrow. As will be seen by the advertisement on the eighth page of this paper, the trustees of Zion Tabernacle, Hamilton, have arranged with the Great Western Railway to run excursion trains to Suspension Bridge from London, Fergus, Brantford, Toronto, and all intervening stations. They have also engaged the steamer *Empress of India* to make occasional trips out on the lake in the course of the day. Every arrangement has been made for the comfort and convenience of the excursionists. The proceeds of the excursion, which it is to be hoped will be a very successful and interesting affair, are to be applied towards liquidating the Trust Fund of Zion Tabernacle.

OPENING OF ELM ST. CHURCH LECTURE-ROOM.—Our Elm St. friends have advanced so far with their Church enlargement scheme as to be able to worship in their lecture-room next Sabbath. The ministers of the circuit will preach on the occasion, Rev. Mr. Jeffery conducting the morning, and Rev. Mr. Potts the evening service.

The largest number of pledges yet reported at any Murphy meeting in Canada were taken in the Canada Methodist Church, Waterford, Norfolk County, on Sunday evening, 5th inst., when at the close of an address by James A. Davidson, three hundred and twenty persons signed the Murphy pledge.

NOTES AND GLEANINGS.

A Model Church.

The editor of *The Christian Observer*, of Louisville, attended Dr. Bonar's church while in Edinburgh as a delegate to the Pan-Presbyterian Council, and describes the services, with which he was much pleased. He was "particularly pleased with the interval for silent prayer at the beginning of the long prayer, with the heartiness of the singing, with the attention of the congregation, with the order and decorum with which they retired from the house of God. They did not all stand during prayer, many simply bowing the head. The seats were furnished with broad shelves, on which the Bible or psalm-book rested open before the worshippers. The scripturalness of the preacher, the abundant use made of Scripture in illustrating the sermon, was also noteworthy."

Sunday Recreations.

The London *Times* supports with much vigor the recent decision of the British House of Commons against the Sunday opening of the museums of that city. It denies the validity of the plea that the working classes have no other day on which to visit the museum. "It is scarcely too much to say," is the assertion of the *Times*, "that the working classes have more opportunity of visiting such institutions than most other classes above them. By means of a vigorous agitation, they have succeeded in absolutely securing for themselves an idle Saturday after mid-day, and the professional man who can bequeath of having nothing to do after twelve o'clock on Saturday is a peculiarly fortunate individual. It might be added that a large number of the working classes do not find it necessary to go to work on Monday morning." The majority in Parliament against the Sunday opening was surprisingly large.

Dr. Duff on Missions.

At the Pan-Presbyterian Council a letter from Dr. Duff was read on the subject of "Missionary Obligations," in which he expressed the opinion that missions, in the large and comprehensive sense of the world's evangelization, were the chief end of the Christian Church. Until, he said, the paramount obligation involved in that doctrine was more vividly felt, realized, and responded to, not merely by solitary members, but by the Church at large, they should be only playing at missions—practically deceiving themselves. He advocated the establishment of some well-organized mission in some distinctly heathen part of the world. The New Hebrides group had occurred to him as a very suitable place; and, if the members of Council were only to unite, the whole of the New Hebrides might be provided with an efficient missionary organization. If such an idea were to have practical effect, a central committee might be appointed in Edinburgh, with branch committees in various parts of the world. On motion, the suggestion was referred to the business committee.

The Lord Chancellor on Liquor Legislation.

The Lord Chancellor, at the opening of a new coffee palace, the "Magdala Castle," at Notting Hill, said:—"Many people held that it would be desirable to pass laws which would make it unfavorable for persons to have access to intoxicating liquors. The advocates, however, of such coercive legislation were, he thought, beginning to see that it would fail even if it were adopted. He was one of those who held that it was a good thing to remove temptation out of the way of people, but, at the same time, it was their duty to supply the place of that which they removed—(hear, hear)—and elevate the public mind. He didn't think they estimated as clearly as they ought the great temptations to which workmen were exposed. Many of the workmen were young, and had apartments where they could only sleep, but not sojourn in during the day or evening. Many, again, were working at a distance from their homes, whilst others had places of abode so circumstanced that there was no inducement to resort to them. Now, to persons of that kind, there was provided in this country places wherein they could obtain much they were in need of, and much, it must be stated, they were not in need of. Those men could not go along a street for three or four hundred yards, and could not turn from one thoroughfare into another, without seeing a place where they could obtain society, light and warmth, and be received with open arms. Newspapers, too, were placed at their disposal and several kinds of amusement provided for them. There was one drawback to all that, and that was, the men had to drink. The advocates of restrictive liquor legislation had failed to provide anything for the people to meet their wants, in place of that they sought to take from them."

The Education Vote.

In the House of Commons on July 10th, the principal business was the education vote, in reference to which Lord Sandon made a statement on the present position of public elementary education in England and Wales. The vote which he placed in the hands of the chairman was for £1,910,000, an increase over that of last year of £213,000. This increase arose, he said, chiefly from an increase in the annual grant, and the necessity of employing a large staff of inspectors. The number of schools had increased within the year by 1,056, making the total number of elementary schools in England and Wales 14,273. The accommodation provided for the children had been increased by 280,000, making the total number of seats 3,426,000, and which would be nearly sufficient to meet the whole educational wants of the country; whereas the schools in the right places; but, as this was not the case, a further increase in the number of schools and accommodation was to be expected. The average school attendance of children had increased by 150,000, and the number of those who had made sufficient attendance to secure a grant for the school had increased by 170,000. Referring, then, to the powers of the school authorities to compel attendance, Lord Sandon pointed out that, they already had large powers for that purpose, and he reminded the Committee that the Board of Education had still larger powers in reserve, under recent legislation, to enforce

attendance, should they be found necessary. In concluding, he referred to the gratifying circumstance that there had been a friendly co-operation between the school boards and the managers of voluntary schools to promote the great object of national education. Mr. Forster expressed a general concurrence in the statement of the noble Lord, and the vote was agreed to.

A Ritualist on Wesley.

The Rev. A. H. Mackonochie, the celebrated rector of St. Alban's, London, has an article in the last *Nineteenth Century* on "Disestablishment and Disendowment," in which he has these lively words about John Wesley, his enemies, and the general state of the Church of England in the eighteenth century:—"In the beginning of the last century the Church of England was at its last grasp, its clergy a by-word, its laity the prey to every vice and heresy. There rose up one of her priests, a simple, earnest man. His life had attracted attention and even persecution as early as his university days. He was devoted to the Church as to his mother in the faith, loving her teaching, services, and discipline, clinging to her sacraments, and anxious so to serve her as to rouse her people to true holiness of life. He was deferential to those in authority, and most earnest in seeking their consent to carry the tidings of salvation to the sinful and indifferent. How did the Establishment treat him? It opposed him in every possible way, and drove him from the pulpits and altars of the Church he loved. It had the opportunity, by using him and others who sprang up round him, for the rekindling of zeal in the coldness of death and filling the waste places of the Church with joy and gladness. It preferred the sorrow of sin and depravity to the joy of holiness, death to life, separation to unity and strength, the great legacies of the Church's Master. It was John Wesley who was thus driven out."

Cardinal Manning on Temperance.

The following letter from Cardinal Manning, recently addressed to Mr. Webb in Dublin, has been published:—"I do not think it enough to try to check drunkenness, unless we try to check intemperance. These two things are distinct and need distinct treatment. There is a great deal of intemperance which never betrays itself in drunkenness. In the upper classes, worldly respect, fear of shame, and many other motives, keep men and women within the line beyond which they would be detected; but they wreck themselves, and often their homes, by an excessive use of wine and other stimulants. Half the misery of homes arising from bad temper, sloth, squandering, selfishness, debt, neglect of all duty, is caused by indulgence in wine and the like. The sure and best cure of this is to bring up children in simple habits, and to guard them against acquiring the liking for intoxicating drinks. When a liking for the taste is acquired the temptation is at once in existence. Train up your children not to know the taste, and they will not be tempted. I urge this on parents whenever I can, and I have before me many happy homes in which children have grown up without so much as ever having tasted anything but water. They will be the sober fathers and mothers of the next generation. If the fathers and mothers of to-day had been so trained we should not now have before us so many unhappy homes and outcast children. I say this especially of the middle class."

PERSONAL.

—Rev. Dr. Edward Eggleston has gone to Europe.
—Rev. Joseph Flavin Cook has been lecturing at Chicago.
—Sir James Douglas, the founder of Victoria, and the first Governor of British Columbia, died suddenly on Thursday night.
—We understand that Mr. C. Clarkson, B.A., late Principal of the Wesleyan Collegiate Institute, has accepted the Head Mastership of the new Model School at Brockville, at a salary of \$1,200.
—On the arrival of Thomas Cleworth and wife at the Hastings Circuit, a number of friends assembled at the parsonage to give them a hearty welcome, and to entertain them with a sumptuous dinner and tea.
—Mr. Gladstone's popularity with the common people of England appears to be unabated. When passing through Bristol recently, artisans, porters, soldiers and women, as well as gentlemen, rushed forward to grasp his hand, and raised cheers as he bade them farewell.
—The Rev. William Williams, pastor of the Centenary Church, Hamilton, last Friday evening delivered a lecture in the Y. M. C. A. Hall, of that city, on the subject of "Elbow Room." The building was well filled with a very appreciative audience.
—The Winnipeg *Free Press*, of the 28th ult., says: The Rev. Mr. Semmens, of the Methodist mission at Boreas River, arrived on Tuesday, and left, on his way back to his station, the same day. He reports only two cases of small-pox within a radius of eighty miles of his residence.
—The foreign journals announce the forthcoming publication of a biography of Prince Bismarck, by "an eminent although hitherto anonymous publicist," who is said to have been for the last few months in active correspondence with the German Chancellor.
—Mr. George Muller, in response to a hearty invitation, has completed arrangements for a preaching tour in North America, commencing at New York. He will be accompanied by Mrs. Muller, and will leave Liverpool, in the steamer *Sardinian*, August 23rd.
—A very pleasant gathering took place at the parsonage, Camlachie Mission, on the evening of July 29th. About forty of the members and friends of Maxwell appointment met at the parsonage, and, after partaking of tea, generously supplied by the ladies, they presented their pastor, the Rev. N. Barnes, with a silver cup, and Mrs. Barnes with a handsome set of china, as a token of the love and good feeling of the people for them.
—On the arrival of the Rev. Ernest M. Taylor, B.A., and wife at the parsonage at Hatley they were met by not only members of the Church and congregation, but villagers of other denominations, who extended the heartiest welcome to the new minister and his wife. After some time spent in pleasant social intercourse, closing with united worship, the newly-found friends departed, leaving grateful hearts and many substantial tokens of thoughtful kindness.

LITERARY NOTICES.

The International Review—(July-August, 1877)—has been received from A. S. Barnes & Co., New York. This number maintains the high character previous issues have won for it. It opens with an article on "The Turks in Europe," by Charles K. Adams, in which he gives a full and clear picture of the cruelty and injustice of the Turkish rule in Europe. This is followed by "Ought Russia to Prevail?" an article that is strongly anti-Russian, and which maintains that Russia is not qualified to cure the evils of Turkish misrule. "The Old Dutch and Flemish Masters," by P. Gilbert Hamerton, is a discriminating and interesting review of Fromentin's work on the Old Masters of Holland and Belgium. Prof. Walker furnishes another article on the Philadelphia Exhibition. "Barry Cornwall and some of his Contemporaries," by Mr. Whipple, furnishes many pleasant glimpses of distinguished literary men of the last generation. "The Feasibility of a Code of International Law," by ex-Governor Washburne, discusses a matter of great interest to civilization and peace. The book notices and other departments present the usual attractions.

We have received from Belford Brothers, of this city, the *Fortnightly Review* for July. These publishers have displayed great enterprise, not the least sign of which is their arrangement to republish regularly a Canadian edition of this able monthly review. The first article is on "The Defeat of the Liberal party," by Goldwin Smith. Mr. Smith traces the causes which led to the defeat of the Gladstone Ministry, and points out the intimate connection that exists between British and continental politics. Then follow "The Ethics of Religion," by Prof. Clifford; "The Due de Broglie," by F. H. Hill; "At the Royal Academy," by H. H. Statham; "Evolution and Positivism," by J. H. Bridges; "Virgil in Hexameters," by Mr. Morgan, M. P.; "The Indian Civil Service," by Rt. Hon. L. Playfair, M. P.; "A New Political Organization," by J. Chamberlain, M. P., with notes on home and foreign affairs, and books of the month. The *Fortnightly* is advanced liberal in tone. Many of its articles are quite on the line of the Comunist philosophy, but on politics and literature it has many first-class articles by the ablest pens in England.

The Canadian Methodist Magazine for August opens with a finely illustrated paper on "The Wonders of the Deep," by the editor, who also contributes interesting Notes of Summer Travel, and an article on "Legal Prohibition of the Liquor Traffic in the Duty of the Hour." Dr. Cummings, President of the University of South Carolina, gives an interesting sketch of Mozart. Rev. T. W. Campbell contributes a paper on "Charles Wesley as a Poet," and Rev. T. M. Campbell, a story of "A Mission to the Fugians," "John Josselyn's Saga" is an autobiography of a modern Islander, written in broken English by a native who had taught himself that language in his hours of leisure. There are the usual miscellaneous departments. This number is somewhat lighter than the average, but furnishes very suitable reading for holiday-time.

We have received an elaborate Official Report on the Ontario Educational Exhibit, and the educational features of the International Exhibition, at Philadelphia, 1876, prepared by Dr. Hodgins, Deputy-Minister of Education. It contains a brief survey of the whole of the educational exhibits of the various countries represented at Philadelphia, together with an account of the present state of education in some of the more important countries, as well as an analysis of their educational systems now in operation. A special feature of the report is a series of "Lessons on the Centennial," by three or four of the leading American educationalists, one of whom makes the following complimentary remark:—"The exhibition of school apparatus made by Ontario was a grateful surprise to most Americans. It was the fullest and finest collection of school and college equipments shown at Fairmount Park." The book is a large volume of over three hundred pages, and presents a vast amount of interesting and useful information, which must have cost much time and trouble to condense into its present form.

Belford's Monthly for August is scarcely up to the average in point of information. "An Adventure in Japan" (illustrated) will be read with interest, as also "The Great St. Bernard Hospice," and "Duty and Pleasure." This latter article is by Rev. John Schalte, D. D. Dr. Holland's "Nicholas Mintum" is continued, and another large instalment is given of "What He Cost Her," by James Payn. Altogether, the present number furnishes very pleasant reading.

The recent issues of *Littell's Living Age* contain articles on: "Pascal and Montaigne," *Contemporary Review*; "The Egyptian Campaign in Abyssinia," *Blackwood's Magazine*; "The Planet of War," *Cornhill Magazine*; "On the Geographical Distribution of Animals," *Popular Science Review*; "Pedigrees and Pedigree-Makers," *Contemporary Review*; "Voltaire in the Netherlands," *Contemporary Review*; "Mordcau, a Protest against the Crime," *Macmillan's Magazine*; and several other interesting articles.

Among the Seminole Indians there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom were of fair complexion; and that after making them he led them on the margin of a small lake and bade them leap therein. One immediately obeyed, and came out of the water purer than before he bathed; the second did not leap until the water became slightly muddy, and when he bathed, he came up copper-colored; the third did not leap until the water became black with mud, and came out with his own color. Then the Great Spirit laid before them three packages of bark, and bade them choose, and out of pity for his misfortune of color, he gave the black man his first choice. He took hold of each of the packages, and having felt them, chose the heaviest; the copper-colored one then chose the second heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes and all the implements of labor; the second unwrapped hunting, fishing and warlike apparatus; the third gave the white man pens, ink and paper—the engines of the mind, the social link of humanity, the foundation of the white man's superiority.

It is announced that the annual convention of the Young Men's Christian Association of Ontario, Quebec, and the Maritime Provinces will be held in Quebec on September the 13th, 14th, 15th and 16th.

BRIEF CHURCH ITEMS.

A very pleasant entertainment was given in Petterville last Wednesday evening in connection with the Methodist bazaar.

The annual picnic of the Methodist Sunday-school, Prescott, took place a week ago last Tuesday. It was well attended and a very pleasant affair.

A week ago last Friday the Methodist church congregation of Spencer made an excursion to Wells Island camp-ground and Kingston.

Active measures have been instituted for pushing forward the improvements in the Methodist church, Nanaimo. The trustees have advertised for tenders for the mason and carpenter work.

The annual picnic of the teachers and scholars of the Metropolitan Church was held at Mimico Grove yesterday. The steamer *Watertown* was chartered to convey the children and their friends to and from the picnic grounds. We go to press too early for further particulars.

The Rev. T. Bowman Stephenson, B.A., preached to a very large congregation in Centenary Church, Hamilton, on the evening of Sabbath, the 5th inst. The sermon was one of thrilling interest and great power. During the service Mr. Stephenson sang a sacred solo, which almost equalled the sermon in the effect produced upon the audience.

The *Barrie Gazette*, of the 1st inst., says:—"In the Methodist church, on Sabbath last, the pulpit was occupied (morning and evening) by the Rev. Dr. Day, of the United States. The doctor is a plain, impressive speaker, and his illustrations are clear, practical and grand. Our Methodist friends had a rich treat on Sunday last."

At a recent meeting of the subscribers to the parsonage fund of the Dorchester Street Church, Montreal, Mr. Bryson stated that the fund amounted to \$5,575, and that a contract for the erection of the parsonage in rear of the church had been signed and the first story of the building constructed.

The *Guelp Mercury*, of Friday, says:—"The social held last evening by the Ladies' Aid Society, in connection with the Norfolk Street Methodist Church, at the residence of Mr. A. O. Beahan, was one of the most pleasing yet held this season. A handsome sum was realized, which will be devoted to church purposes."

The re-opening services of the Leslieville Methodist Church were held on Sabbath, July 29th. The appearance of the church, both externally and internally, has been greatly improved. Appropriate and impressive sermons were preached by the Revs. Dr. Wood, W. L. Rutledge and S. Rose.

A few evenings ago a pleasant social gathering took place at Masgrove's Hall, O'Connor Street, Ottawa. It was under the auspices of the classes in connection with the Dominion Church, led by Mr. Edwin Storr, and for the purpose of forming a closer alliance with the pastor, the Rev. Mr. Stafford being an honored guest. A pleasant evening was spent.

The *Ottawa Free Press*, of Saturday, says:—"With the usual spirit which characterizes everything the Methodist congregation of this city take in hand, their Sunday-school picnic yesterday was the picnic of the season. A union of the three Methodist Sunday-schools had been arranged for the occasion, the Dominion, King Street and Richmond Road, each school entering into the arrangement most heartily. It is estimated that over 900 persons were in attendance at the picnic, which was held in Mr. McCallum's grove at Cumberland."

A correspondent to one of our contemporaries sends the following account of last Sunday's services in Wesley Church, Hamilton:—"This forenoon the Rev. T. Bowman Stephenson, of London, England, addressed the Wesley Church congregation, now temporarily worshipping in the Mechanics' Hall, on the subject of 'Working for Christ.' The discourse was an exceedingly practical and interesting one, and was listened to with marked attention. A pleasing feature of the services conducted by Mr. Stephenson is, as is well known, the beautiful Christian songs which he so sweetly interweaves into his discourses, and on the present occasion the service of song was deeply affecting. This evening Rev. Hugh Johnston, B.D., the pastor, preached in the same place an interesting discourse on 'Our mutual recognition of each other in heaven.'"

A correspondent sends the following:—"In St. Andrew's Wesleyan College, on Monday evening, July 30th, there was a large gathering of Mr. Hagar's friends. Refreshments were supplied by the ladies of the town. Addresses were delivered by Rev. T. L. Terrill, O. W. Pierce, Esq., Rev. W. Scott, Rev. A. I. Holmes, A. M., Rev. Mr. Zitch (Congregational minister), A. F. Ball, Esq., and E. R. Johnson, Esq. Much regret was expressed at the departure of Mr. Hagar from the college and town. During the past two years of financial pressure the institution has been sorely embarrassed for want of funds; but the very great dignity and the judicious management of the Governor, Mr. Hagar, have brought the college to its present position of hopefulness and efficiency. With many good wishes and expressions of kind regard a purse of \$89.90 was presented to Mr. Hagar."

On Wednesday evening, the 25th ult., the adherents of the Minnie Street Methodist Church, Wingham, met for their annual congregational meeting. In opening the service, the pastor, Rev. Mr. Mitchell, referred to the year as one of prosperity and united action, and expressed himself as thankful that so few had been called away by death. Reports were presented by the various officials: for the Sabbath-school, parsonage building, church receipts and expenditure, pew rents, minister's salary, Ladies' Aid Society, and collection for the poor. The total amount of cash raised for all purposes was \$1,790, being a large advance over the previous year. Of this amount the Ladies' Aid Society, by their commendable zeal, raised \$365. A review of the work of the church during the past year was very interesting and satisfactory. Each department reported showed a good degree of success, and a continued increase of zealous interest has been manifested by all the officials and church workers. Votes of thanks were heartily responded to in favor of the trustees and other church officials; also, the organist and choir. Short speeches were made at the close of the meeting, in which special reference was made to the minister and his wife, Mr. and Mrs. Mitchell, for the very deep interest they had taken in all the affairs of the church. Through their hearty cooperation with the congregation, unity, harmony and success has been the record of the past year. The trustees, Ladies' Aid Society and the young people have been assisted and skillfully directed in their work, and each and all have now the pleasure of sharing in the success.

RELIGIOUS INTELLIGENCE.

There are, it is said, 400 ministers, and but 255 churches in the city of Brooklyn.

In the suburbs of Naples a convent has been turned into a Methodist chapel, and the nuns' dormitories have become class rooms.

There is a Scriptural readers' society in Ireland whose income is \$15,000 a year, and which supports fifty readers.

One of the largest Sabbath-schools in the world is at Antab, Syria. It has about 1,900 pupils.

The English Church Union, a ritualistic association of the Church of England, has had an accession the past year of 3,416 persons, of whom 209 were clergymen.

The Pan-Presbyterian Council at Edinburgh voted an address to the Queen, signed by 333 representatives, commissioned by forty-nine Presbyterian Churches in twenty-five separate countries.

There are only fifteen thousand Quakers in England, yet they are intent on doing missionary work as extensively as possible. In the present year they will send two missionaries to this continent, and one will go on an extensive tour through Africa and Australia.

The Union Evangelistic Holiness Camp-meeting and National Temperance Convention, held at Round Lake July 10-20, was a success both in attendance and results. Seven different denominations were represented by the speakers: Presbyterians, Methodists, Baptists, Adventists, Episcopalians, Reformed and Congregationalists.

The "Jewish Messenger" calls for the formation in all the various larger towns of Young Men's Hebrew Associations. Flourishing institutions of this character already exist in New York, Philadelphia, Cincinnati, Chicago and Baltimore. The immediate object proposed is the development of interest in Jewish literature, history and religious life.

The pilgrims who went to Rome to attend the Papal Jubilee have been classified as follows: French, 6,000; Spanish, 4,000; Belgians, 1,000; Germans, 800; Austrians, 1,000; Americans, from the United States, 500; Canadians, 100; Brazilians, 250; Portuguese, 200; Irish and English, 300; altogether, over 17,000.

The Union Hebrew congregations met in Philadelphia recently, with a large representation, and took advanced steps towards its objects as expressed in its name, by the proposed consolidation with the "board of delegates of American Israelites." The union is not expected to be doctrinal, but for the purpose of securing the higher education of Hebrews.

A plot of ground has been purchased by the London Bible Society Committee in close proximity to the Champ de Mars, for the use of the Society at the approaching Paris Exhibition. This was rendered necessary by the refusal of the authorities to allow any building to be erected within the grounds of the Exhibition.

The *Whitehall Review* makes the following announcement:—"We are able to state that twenty-two persons worshipping at Mr. Riddale's church at Folkestone have gone over to the Roman Catholic Church. From St. Leonard's, Wantage, Clewer, St. Mary Magdalen's (Paddington), and St. Alban's (Holborn) Rome has likewise received, or about to receive, several converts."

The growth of Church schools is illustrated by an article in the "Pacific Churchman," which gives an account of the schools established on the Pacific coast, under the direction and control of the Episcopal denomination. The first one was organized in 1865. There are now nine such schools west of the Rocky Mountains, besides one numbering over three hundred pupils in Salt Lake City.

Bishop Marvin says, in his letter of March 23th, 1877:—"The population of Egypt is set down at 8,400,000. Of these about 200,000 are Copts. They are generally found in the towns and cities. They are largely employed in places of official trust, or as clerks and accountants in business houses. The Copts are Christians, but as in the Greek and Latin Churches, so in theirs there is little else than dead formality. Holy places and holy relics abound among them, with the use of the crucifix, and lights always burning."

The missionaries in Madagascar made the first translation of the Bible in Malagasy in 1835. In the rising against Christianity which followed, and which resulted in driving the missionaries from the country, nearly all these Bibles were destroyed; but some were buried, and thus preserved until the missionaries were permitted to return and resume their duties. This Bible is now being revised. The work has been going on two years, and is participated in by three missionaries of the London, one of the Propagation of the Gospel, one of the Quaker, and two of the Norwegian Missionary Societies.

The Cumberland Presbyterians have not hitherto done much for foreign missions; but they have now opened a mission in Japan, with one missionary, and are endeavoring to obtain more to send out another, who is ready to go. Last year the Church raised \$2,693 for foreign missions, which, small as it is, is said by the secretary to be an increase of 400 per cent. over the contribution of the previous year. It is evidently the intention of the Church to confine its foreign work to Japan, and form as soon as possible a presbytery in that country.

The Roman Catholic Society of the Propagation of the Faith received in 1876 \$1,136,190, an increase of several thousand dollars over the income of 1875. Of the total amount France contributed the largest share, or \$850,000; Alsace Lorraine gave \$44,776; Spain only \$15,945, the bulk of which was given by a Spanish resident of France; the British Islands gave \$33,344, of which Ireland made up \$23,177; North America contributed \$24,533. The United States alone receive a much larger amount annually from the Society for the various dioceses.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church is getting on well with its home organization. It has now 2,106 auxiliaries, 53,435 annual members, and 1,443 life members and patrons. Its income for the year ending February 19th, 1877, was \$67,698. Since its organization, in 1869, it has received \$404,000. In this period its missionaries have accompanied those of the Parent Society to all foreign fields except those of Africa and Europe. It has sent out thirty young ladies. Besides these 140 Bible-women and other helpers are employed and 130 day schools sustained. Three young ladies were sent out the past year.

CURRENT NEWS.

—There is some talk of submitting a Dankin Act by-law at Belleville.
—The Murphy movement is making great strides at Oshawa and Simcoe.
—The Premier left Ottawa last Wednesday morning for the Maritime Provinces.
—There were thirty-two failures in New York in July, with total liabilities of two millions.
—Four convictions under the Dankin Act were obtained at Picton Thursday.
—The garrison at Winnipeg was disbanded Friday.
—The Six Nation Indians have contributed \$5,000 to the Brant memorial fund.
—The increase in the number of voters at Kingston necessitates a readjustment of the polling divisions.
—The eighteenth annual meeting of the Canadian Press Association was held at Montreal last Wednesday Mr. James Innes was elected President.
—At a meeting held at Ottawa last Wednesday night steps were taken for the formation of a Canadian National Association.
—More favorable reports come from the famine district in India, rain having fallen in considerable quantity.
—The extension of the Victoria Railway from Kinnmount to Haliburton is to be proceeded with at once.
—Further forgeries of Bank of British North America notes have been discovered in Colchester county, Nova Scotia.
—Lord Beaconsfield has sent a donation to the Lord Mayor on behalf of the sufferers by the St. John fire.
—At the investigation, Thursday, into the Hackett murder two witnesses distinctly identified Sheehan as one of the men who shot Hackett.
—The total subscription to the St. John, N.B., relief fund has reached the sum of \$14,565.23 in Montreal.
—A split has occurred in the Home Rule ranks. Dr. Bath, it is said, will resign the leadership, and will be succeeded by Parnell.
—Great preparations are being made at Winnipeg for the Governor-General's reception and entertainment.
—Numerous clubs have been closed because they are centres of political propaganda in Paris. Persecutions against newspapers continue.
—Four persons were injured on Thursday evening at St. John, N.B., by the explosion of a blast which had been carelessly laid.
—The consolidation under the Public Works Department of the staffs of the Intercolonial Railway, Dawson Route, and Pacific Railway went into operation last week.
—It is believed that Chief Joseph, who is on his way to the Big Horn, is making for British territory, and fears are entertained of his joining Sitting Bull.
—The appeal of Chief Justice Richards against the Ottawa city assessment on his income as Chief Justice of the Supreme Court, has been dismissed by Judge Ross with costs.
—The members of the Ontario Press Association left last Wednesday night for Quebec by the Grand Trunk Railway on their pleasure excursion.
—The Montreal Harbor revenues this year, as compared with last, show a decrease of over fifteen thousand dollars, mainly due to the reduction of the export trade.
—The man Baynes, who was recently arrested at Baltimore charged with having stolen \$40,000 in notes from the Consolidated Bank, Montreal, has been committed for hearing.
—McAllister and Ryan, accused of shooting at William Elliott at Point St. Charles on the 16th of July with intent to kill, have been committed for trial.
—Operations have been resumed in Asia Minor, and the Russians, having been reinforced, are once more acting on the offensive along the advanced lines in the neighborhood of Kars.
—The Merritt scrutiny in the Lincoln election case was closed last week, the result giving Captain Neelson a majority of 22. His majority, it said, would have been 40 had not the ballot papers been stolen.
—Frederick, N.B., is greatly excited by the discovery of a sunken vessel opposite that city. It is supposed to have been sunk there nearly 150 years ago, and the belief is general that pirates' treasures are hidden in the vessel. The vessel was seen owing to the unusual lowness of the water.
—An supposed clue to the Nathan murder has been obtained in a document discovered on the person of a noted confidence man named Porter, who has been arrested at Baltimore. The document states that one Gunnon, who is now serving a term in the Albany penitentiary, struck the blow which killed Mr. Nathan.
—A New York despatch asserts that a new organization, to be known as the International Catholic League, has been established by the Vatican with the aim of effecting the re-establishment of the temporal power, the restoration of the rights of the Holy See, and the organization of the Catholic press.
—The formal opening of the Extension, of what has hitherto been known as the Whitty and Port Perry Railway to Lindsay, took place on Tuesday, the 31st ult., on which occasion the first regular passenger train was run over the road. The construction of the line from Port Perry to Lindsay was begun in August of last year, and has just been completed.
—The Intercolonial Railway authorities last week took possession of the Windsor Branch line, which has recently been operated under a lease by the Windsor and Annapolis Railway. The Company resisted the transfer only so far as to place a locomotive on the line, which the Intercolonial authorities removed. There will be no interruption to travel, as trains will run as usual.
—The Imperial House of Commons was in continuous session from 4 p.m. on Tuesday of last week until 2:10 p.m. on Wednesday on the discussion in Committee of the South African Confederation Bill. The length of the sitting—which is the longest on record save one, that on the Slavery Emancipation Bill, which lasted for twenty-five hours—was due to the obstructive tactics of the Home Rule members. More than one disorderly scene occurred, and much unparliamentary language was used.
—The jury engaged in the recent inquest in the Hackett murder have presented a memorial to the local law officers of the Crown, setting forth that their verdict was obtained from them by undue representations by the Coroner—who stated that he had orders from the Government to discontinue the inquest—and praying that a new investigation be held. Three of the jury men also had an interview with the Solicitor General of the Province, who distinctly stated that the Government had issued no such orders to Coroner Jones, who had been specially instructed to give the case the fullest investigation.

